

BIBLE SOCIETY RECORD



THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

THE more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans.

CHARLES W. FAIRBANKS,

Formerly Vice-President of the United States.

BIBLE SOCIETY RECORD

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Bibles for the Blind

GLAD though our readers are to think that they are helping on a good work, they can hardly fail to be more glad in knowing how much they help the blind. A blind child always arouses sympathy because so much of the joy of living seems shut out from the possibilities of its life. A blind man or a blind woman is always in a sad plight because of the loneliness which those must feel who cannot see, and because such shut-in ones are denied much that others gain from newspapers and books.

Perhaps our friends do not fully know how the Bible Society opens the Bible to the blind.

printing of the Old Testament is now going on at the Bible House in New York.

It is an interesting fact in regard to the American Braille Bible that the plates for printing it are made by blind people in the Missouri School for the Blind at St. Louis, and the use of them for printing the Bible is given free of charge to the American Bible Society.

A new experiment in the use of the New York Point Print is that of printing on both sides of the leaves of the book. Hitherto this has been deemed impossible. The American Printing House for the Blind at Louis-



CLASS OF BLIND LEARNING TO READ THE BIBLE
The books were donated by the American Bible Society

Its first issues for the blind were in what is known as the Line Letter, the Roman letters being embossed on the paper. This is still used by a great many old people, and those who have not had the help of schools for the blind in order to learn the characters now considered to be most easy both to learn and to read. The New York Point was the second system taken up by the Bible Society, and the whole Bible has been published in this style of writing. Probably one thousand volumes have been circulated in the United States. The American Braille is another of the Point systems more recently introduced. The New Testament was issued in American Braille by the Bible Society in October, 1910, and the

ville, after long experiments, has at last overcome many difficulties, and the American Bible Society has ordered a small edition of the Bible in New York Point Print to be prepared as an experiment in double-face form. The advantages of embossing the text upon both sides of the paper are chiefly in reducing the size of the volumes and bringing any work into fewer volumes. The Book of Psalms has just been issued in the New York Point Print in this double-face system. The volume weighs but little more than half of the Book of Psalms in the old system. As soon as the new style has been thoroughly tried out it will be possible to decide whether to print everything hereafter in the double-face style.

From the Western Turkey Mission of the American Board

THE annual meeting of the American Board's mission in western Turkey has sent its greeting to the American Bible Society as usual. We give the letter below:

As we have been holding the annual meeting of our mission this week, listening to the reports of the different stations and making plans for the future, we have had constant reasons to remember the Society which furnishes the Book which is the foundation of all our work. We congratulate the American Bible Society on another successful year of work, and express our thanks for the many ways in which our missionary efforts are assisted by its workers.

There is not a station nor an out-station in all our mission where the children are not taught the Bible in Sunday schools, and it forms an important part of the curriculum of all our day schools. The children in the kindergarten and Junior Endeavor Societies learn verses and Bible stories, and in every grade to the senior classes in college the Bible is studied.

Our eighteen Bible-women take this book to hundreds of homes, and it is a comfort and strength to many discouraged women who are so shut in by family cares that they find this almost their only encouragement. The four Bible-women in Smyrna are doing splendid work. Special mention was made of the one in Manisa, who has had a room furnished her by the Gregorian women in which to hold meetings. In Tocat the Bible work is especially interesting as carried on by the Bible-woman among Gregorian women entirely. Her efforts are seconded by a man totally paralyzed, who from his couch expounds the Word of God to great numbers of people who go to see him.

In Gurun a teacher in a large Gregorian school accepted her position only on condition that she should be free to teach the Bible, and for two years she has been doing a wonderful work among the very ones who persecuted her when she was teaching in the Protestant school. She has weekly prayer meetings for women, which are attended by hundreds who have never enjoyed such a privilege before.

The hospitals distribute Bibles freely, and many are needed for this distribution. Many patients owe their Christian life to the illness

that brought them in contact with the Word of God that they found during their stay in the hospital.

In Trebizond many Bibles have been sold to the soldiers who come there from all parts of the interior for their military service. A Bible in Sivas, which still belongs to the Bible Society, has served two terms in prison. Some years ago two men were arrested and put in prison on a charge of fraud, and during the fifteen months, while they waited for their trial, they borrowed a Turkish Bible from the missionaries and made good use of it, reading to the Turkish prisoners; when they were released they brought back the Bible, and it was not until this year that it was again called for. This time a girl was imprisoned because she was living in a house where counterfeit money had been stored, and although she was perfectly innocent and afterward acquitted, she had to stay in prison several months waiting for her trial. Again, this large Turkish Bible was lent to her, and she read it faithfully to the other unfortunate women confined in that dreadful prison. The Bible is again with the missionaries, waiting to be sent out on another errand of light.

In Bardezag and other places the Y. M. C. A. conducts Bible-study classes, and in all their touring the missionaries find the fruits of efforts made by colporteurs who faithfully scatter the Word in the most remote places.

These men, besides their regular work of selling Bibles, aid materially in the evangelistic work of the missionaries by preaching in the churches, visiting schools, conferring with committees, and giving advice. A large boys' school has been opened in one place hitherto absolutely closed to such work, largely through the efforts of a colporteur, who in his visits to men in their shops gradually gained an influence which was sufficient to overcome their prejudice.

The Moslem founds his religion on a sacred book, and he has a deep respect for the Christian in his reverence for his Holy Scriptures. May the blessing of God attend the teaching and preaching of the true Word in this Moslem land.

In behalf of the Western Turkey Mission,

MARY L. GRAFFAM,

ELIZABETH L. CHAMBERS.

Dowodowda

THE following story of an African convert comes to us from the pen of Mrs. A. B. Camphor, whose name will be familiar to those who know of the Central Alabama College, of which her husband is president:

Among the Golah tribe in Liberia there was a chieftain whose name was Dowodowda. He was above others in intelligence and had an inquiring mind. His body was covered with the charms and fetishes of his tribe. He was not satisfied, for in his heart there was a longing for something, something he knew not. He consulted all the witch-doctors of his tribe and other tribes, but they could not help him. There was still that heart-thirst, still that longing, that hunger for something. Finally a Mohammedan missionary came to his people and instructed them in the Mohammedan faith. This was a step higher than anything Dowodowda had known before, therefore he was not long becoming a happy convert to the Mohammedan religion. It was higher than heathenism, and the poor chief thought that at last he had found that for which his heart sorely craved.

He learned the Arabic language in order to read the Koran. It was not long before this earnest seeker after light had mastered this difficult language and committed the Koran, as is true of every true follower of Mohammed. Then he made that long journey across the continent of Africa to Mecca—the goal of every devout Mohammedan. He was charmed by his newly found faith and its teachings, but away down in his heart of hearts there was still unrest and starvation.

About this time the American Bible Society sent a donation of Bibles to our missions in West Africa. There were included in this gift Bibles in both the English and the Arabic tongue. A copy of St. John's Gospel in Arabic fell in Dowodowda's hand through a converted Golah man; and as Dowodowda read this beautiful love story as recorded by the "beloved St. John" the scales fell from his eyes, the light shown into his heart, and with gladness and great rejoicings he exclaimed, "Hallelujah! I have found that for which I have so long sought, for which I hungered and thirsted, and now I am satisfied." Then this converted man made a long journey to the mission station to ask for a copy of St. John's Gospel, that he might have it as his own. Not only was this given him, but also a copy of the Bible in Arabic. As he sat examining the contents of his gift, his eyes fell upon that verse in the first chapter of the Epistle of Paul the Apostle to the Romans, which reads, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." "Thank God," said he, "I do believe and my soul is satisfied, for this blessed gospel of Christ satisfieth unto the uttermost—even me, a Golah man."

Dowodowda is now a converted man, rejoicing in the gift of Christ's love which can alone fill the souls of men. He is giving his life and time as a teacher in a mission school, and much good is being done through his earnest efforts to save his people from heathenism and from Mohammedanism.

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A Brave Goldsmith in India

THE Society has been accustomed through the years to make small grants of money to aid the Bible work of the missions of the American Board in India. The Rev. Edward Payson Holton, a correspondent in the Madura Mission, sends us the following incident illustrating the manner in which the distribution of the Scriptures leavens the people with the knowledge of the gospel:

On my last itineracy in this station late in December, 1909, shortly before I was invalided home on furlough, I visited the houses of two men of the goldsmith caste. I had heard that they were interested in Christianity. While

talking with them I learned that the younger one had quite a surprising familiarity with Bible truth, and on closer inquiry I learned that he had been a pupil in one of the schools of this station, and on graduation had been presented with a Tamil Bible by the Rev. F. E. Jeffery, and had kept it and read it.

Just then the agents brought in a young pilgrim on his way to Benares seeking peace for his soul. He too had had some acquaintance with the Scriptures in a London missionary society school in Travancore. As a result of that morning's talk the pilgrim accepted Christ as his Saviour and turned back to his native country.

This made a deep impression on the younger

goldsmith's mind, and in the months that followed he turned the matter over and over and finally decided to be a Christian, and so boldly declared himself. When he was making application to be appointed as the village headman, or accountant, he made known his Christian faith, although it was not in any way a help to his application, as the officers to pass upon it

were Hindus and opposed to any extension of Christian influence. He received the appointment and is doing well. The first news that I received on reaching India one month ago, was that he was delaying uniting with the church until he might receive baptism from my hands. I have been unable yet to go to that distant part of the station, but I hope to soon.

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Gypsies in California

MR. MELL writes of the Gypsies as follows:

During the visit of Gypsy Smith I had the gypsies especially visited by our colporteur who is working among the central and southern European people, distributing a ticket of special invitation to the Gypsy Smith meetings. I also wrote a letter to Gypsy Smith giving the exact location of these gypsies and speaking of their need of Christian helpfulness and sympathy.

In the address on his life he spoke most tenderly of his people, and asked that the people of the city should remember the gypsies and be kind to them, not only for the sake of Christ and their own sake, but also for his sake. If he had been anything to them he hoped they would in turn be something in kindness and love to these wandering ones.

I have recently visited the camp myself and found them very friendly, but the fathers were playing cards and drinking in a nearby tent, the mothers were off to the city fortune-telling, and the children were gamboling like wild mountain goats. I gathered some of them from a nearby saloon where they were

spending pennies for soft drinks; others I got in the woods; and the older boy, on promise of a small coin, herded the children in a row. Nothing but an instantaneous picture would ever have caught them, though they did their best to be still. Bright, keen, rollicking, af-



GYPSY CHILDREN IN SAN FRANCISCO

fectionate boys and girls, my heart went out greatly to them, and when I thought of the marvelous influence of Gypsy Smith, it gave me new hope and determination in helping to care for these remnants of God's ancient people.

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A Wyoming "Woman of Samaria"

MY horses were sick, and the wagon consequently *hors de combat*. So with valise in one hand bulging with Bibles, Testaments, and other good things, and in the other a stout willow, doing double duty as staff to comfort or to kill rattlesnakes, I set out "with

face to the sun and feet to the sand," upon one of those wagon tracks in the sagebrush which the Wyoming pioneer has the audacity to describe by the word "road."

Only those who have spent the day on these roads under the pitiless summer sun, with the

heavens as brass above, and the earth devoid of sympathetic green beneath, can know what they are. They recall Pope's description of Virgil's hexameter verse:

Which like a wounded snake drags its slow length along.

This particular road wriggled out of Thermopolis toward Worland and took me by several ranches that fondly hug the bank of the Big Horn. Into one of these I entered. A log shack of unromantic appearance, with its rear buried in a low bluff, and roofed with dirt, on which a few half-starved Russian thistles struggled for life, stood just inside a broken-down barbed wire fence. Two small windows blinked like fierce little eyes from its dirty face, and a grimy, unpainted door discouraged intrusion.

An unhappy-looking English bulldog, anxious to argue matters, stood with his legs like an inverted lyre, right across the plank that led to the door. I addressed him in affectionate terms. He replied by a significant lifting of the corner of his upper lip, which showed he was superior to flattery. I offered him a piece of sandwich, but he was not sufficiently Americanized to accept a bribe. Just as I was coming to the conclusion that discretion might be the better part of valor, a voice that sounded like the tearing of muslin screeched from within:

"Shut up, you ugly devil! or I'll skin you alive."

The household pet, recognizing the voice and the term of endearment with which he was addressed, and wishing to retain his cuticle, resigned the plank, and I knocked at the door.

The tearing muslin screeched, "Come in!"

I entered. Swinging in a rocking-chair and chewing gum was a woman with a hard face. She glared at me for a moment from steel eyes.

"Good morning," I ventured.

"Howdy." She continued to swing in her chair. Then after a moment: "Watcher got in yer grip—hair-dye?" and she grinned at the question.

"Do I look like a canvasser?"

Another glare from the steel eyes. "No; your dial looks too straight."

"Thank you. Let me show you the contents of my grip."

"Sure. Dig 'em out."

The grip lay open on the floor between us, and Bibles and Testaments were silently and unceremoniously handled. The Nelson pocket Testament took her fancy and she fondly fingered it a few seconds.

"What cute little books."

"How long is it since you read any of that Book?" I ventured.

"Never. I was raised a Catholic, and we never read no Bibles."

"Raised a Catholic," I replied. "What are you now?"

"Nothin'. Ain't been inside no church in fifteen year."

"Why?"

Memory seemed suddenly to fling a haze of softness over the ferocious face; the steel eyes glistened with a softer light and their gaze slid from the cover of the little Testament to the other days beyond that "fifteen year."

"You may well ask, 'Why.' Fifteen year ago I married a saloon-keeper, and the dive we ran was in Thermopolis."

I waited for the story to proceed.

"Ef you got any idea what Thermopolis was like fifteen year ago, you'd know why I never went to no church.—Say, I want one of them cute little books. How much do I have to shell out?"

"Forty cents."

"Ain't got it—not until the boss comes back."

I picked up a presentation Testament. "If you'll promise to read this every day, I'll give it to you."

"You betcher life I will."

"May I read you something from this Bible?"

"You bet."

I read the heart cry of the prodigal king. I read as though a lost soul needed to hear it:

"Wash me thoroughly from my iniquity and cleanse me from my sin."

I glanced up for the fraction of a moment at the hard face—it was gazing intently out of the window.

"Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me."

And so on through the royal sinner's agony I read, and my heart was in my voice as a prayer was in my soul.

"The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise."

I stopped, and there was a moment of intense silence.

"Gee! but that's dandy. Who writ them words?"

"A king."

"What'd he bin a-doin'?"

"He took a man's wife, and then took a man's life."

She started as though stung, and the ferocious face turned pale. Recovering herself she smiled, a weary, sad kind of a smile.

"Say, is that in that little Testament you gi' me?"

"That is in the Old Testament; I gave you the New Testament."

"Then I'm goin' ter git the old Testimint if I have ter pinch the old man's dough for it."

She left the room and returned with a dollar which she flung on the open page on my knee.

"Take it out o' that."

I handed her the open Bible, with the fifty cents change lying on the words that stirred her conscience and softened her face.

"There's a story in your little Testament I would like to read to you. May I?"

"Yep;" and she dropped into the rocker.

I turned to the story of Sychar's woman who had had five husbands, and saw as I read that I was holding a mirror before a woman's soul. I closed the book and looked her straight in the face. I saw there that the psychological moment had come for a frank question. I asked it.

"Excuse me, but is this gentleman to whom you referred as 'the boss' and 'the old man,' your husband?"

The head dropped low, and her silence was her answer. A tear trickled down the downturned face and dropped on the fifty-first Psalm in her lap. We said nothing for three minutes. He who sat by the well was telling her all things that ever she did, and I dared not interrupt. At last I broke the silence.

"Do you ever pray?"

"Ain't said a prayer since I was a kid and used to say 'Holy-Mary-Mother-o'-God-pray-for-us.'"

"Shall I pray?"

"Don't keer if y' do."

With a full heart I lifted my soul to him whose needs took him "through Samaria," and sent me through Wyoming.

I took her hand and, looking into her face, saw a transformation. The steel eyes were soft and glistened with the unshed tears of a convicted soul, and the gum-chewing ferocity was gone.

"Jesus is the same to-day as then. He will cleanse your soul as he did hers, and will give you peace as he gave it to her. Do let him in. Will you?"

"I think I will." She glanced at the clock. "Gee! It's 'leven o'clock and no spuds peeled. How that old man will swear!"

I gathered the books into the grip and offered my hand again.

"Good-by."

"Good-by, and say! Ef you come through here again and don't call in, they'll be suthin' doin'."

The bulldog was asleep as I passed out of the gate.

A year later I passed the spot. The log shack was empty and the grimy door stood ajar. I stepped inside. The floor was covered with dust, faded scraps of paper, and alfalfa stalks. A chipmunk, scared out of his wits, shot down a hole in the corner and a bull snake wriggled his yellow back through a chink in the logs. Some writing on the window casing caught my eye. I stepped closer and saw scrawled in a woman's hand, "John 4.29. Page 1,195." Instinctively I opened my pocket Testament, and an indescribable something told me while I read, that she, too, had left her water-pot and was saying to her world, "Is not this the Christ?"

(Morten Joslin in the "Advance.")

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Notes and Comments

IT seems that the British and Foreign Bible Society meets in some congregations an objection rather familiar in the United States, when it is proposed to take a collection for the Bible Society. The objection, uttered in all seriousness and conviction, is: "We cannot admit of these *outside* appeals."

Of course there are many appeals for collections which must be set aside as outside of the interests necessarily supported by church collections. But appeals for the Bible Society are nowhere in this class. The work of the Bible Society is fundamental in all church enterprise. *The Bible in the World* for March suggests that this reason for refusing an annual collection for the Bible Society is disposed of by the following utterance of Bishop

Gore in a recent sermon at the University Church in Oxford: "There is not one of our missionary societies, not one of the societies which seek to make known the meaning of the Christian religion, which can possibly dispense with the assistance of the Bible Society."

In origin and in purpose the Bible Society is absolutely unique. It is not *outside* but of all denominations, indispensable to their evangelistic work. It should be included in every church budget.

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A LETTER recently received from Illinois brought us a donation of \$20 from a "Bible Lover." The story of how this friend be-

came a Bible Lover is interesting. His mother in 1793 became a cripple, she being seven years of age. She was able to walk a little on crutches until 1836. After that time she could walk no more. She was a wholehearted follower of Jesus Christ and an everyday lover and reader of the Bible. She supported herself with her needle as a tailoress. In 1816, when the American Bible Society was organized, her enthusiasm for it was aroused, and from that time throughout her life she was an annual contributor to the Society. It was the example of the mother which interested the son in the Bible Society and its work. From earliest boyhood he used to save up pennies for the Bible Society for his mother to send with her savings for the circulation of the Bible. He is now eighty-seven years old, and speaking of his donation of \$20, he says: "For several years I have not had money that I could use in this way, as I had earlier in life. What I now send you I have been *several years* saving up for the American Bible Society." Such a gift carries with it a blessing like that which our Saviour gave to the two mites of the widow.

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WE give below as usual a statement of donations received during the month of April, with those received in April, 1911:

	April, 1911	April, 1912
Gifts from Auxiliaries.....	\$1,383 36	\$4,417 45
Legacies.....	5,960 25	1,658 75
Church Collections.....	7,772 51	8,568 38
Gifts from Individuals.....	1,951 86	1,239 11
	\$17,077 98	\$15,883 69

A comparison of these figures is always informing and often encouraging. Omitting the item "Legacies" from both columns, we shall see that the April gifts from the living are a little over \$2,000 more in 1912 than in 1911.

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A SIGNIFICANT and interesting gift was received during April from a Chinese class connected with St. Paul's Sunday School, New Haven, Conn., of five dollars, as a portion of the Easter offering of that class to be used in sending Bibles to China.

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THE revision of the Portuguese Scriptures in Brazil is proceeding satisfactorily. The Book of Genesis has now been printed in Brazil for tentative circulation and will soon be followed by the other books of the Pentateuch. The first draft of the whole Old Testament is now finished.

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IN the article about "Our Finances" in the May number of the RECORD occurs the state-

ment, "Endowment Fund now amounts to \$2,508,695.16." This is not correct. It should read, "The Trust Funds, including the Endowment Fund, Annuity Funds, etc., now amount to \$2,508,695.16." The amount set aside for the Endowment Fund, either by the will of the donors or by the action of the Board, as in the case of \$500,000 from the Kennedy bequest, amounts to \$2,305,033.91.

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THE following book notice appears in *The Sunday School Times* of April 13, 1912:

"A fund of illustrations is also a feature of the Ninety-fifth Annual Report of the American Bible Society—similar experiences of men on the different fields. This, too, is a large volume, of 535 pages, containing full reports from the various fields, and such matter as lists of auxiliary societies, contributions, versions issued, and the constitution and by-laws. The total issues of the Society in ninety-five years have been more than 90,000,000 copies of the Scriptures. One unfamiliar with the scope of this work will be impressed with two facts: that the Society by no means confines its efforts to the American Continent, but has large enterprises in several foreign countries; and that in recent years the work has been reorganized so as to have nine principal home agencies, besides twelve in foreign lands.

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THIS little picture is of interest, as it comes from a Sunday school located among the mountains in Siskiyou County, California. In that elevated region, 4,328 feet above the sea, it is



EASTER DECORATIONS IN A CHURCH AT DORRIS, CAL.

impossible to find natural flowers with which to decorate the church for Easter, so artificial flowers were used instead. It is a new structure in a frontier town, with a membership of

seventeen: ten members only who live in town, the other seven scattered over a wide area. The members are working people trying to pay their pastor's salary of \$400 a year, but will consider themselves successful if they reach \$300. The minister has had to take his own two copies of the Bible to his devotional meetings to lend them for use. The town has four hundred population, fifteen stores, three hotels, and five saloons, the latter open every day and night. It was a pleasure to make a gift of several Bibles and Testaments to equip this little church, and the story is a revelation of one of the great missions of the American Bible Society in this country, namely, that to the rural regions.

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WE are informed, through our Secretary in Chicago, that the Chicago Bible Society has recently added to its Board of Managers three distinguished laymen of the city, Mr. Arthur G. Pearson, Mr. Charles F. Coffin, and Mr. John Donaldson, and the Rev. M. P. Boynton, D. D., pastor of the Lexington Avenue Baptist Church, one of the most influential Baptist churches of the city. It is a pleasure to have this accession to our advisory constituency in this great Northwestern Agency.

THE Massachusetts Bible Society, as will be seen by the picture, has a vigorous and energetic colporteur in Mr. Robbins, who carries Scriptures in fourteen languages; works in rural regions; trips often of a week; sleeps, cooks, and eats in the wagon many times. Mr. Robbins began with a buggy, spread to a carry-all, and now has bought this. For the year



MR. ROBBINS AND HIS BIBLE WAGON

ending February 29, 1912, he traveled five thousand miles and made ten thousand calls.

He says: "I wear my badge on my hat, as a woman nearly fainted when she came to the door and saw it over my heart. She thought I was a 'cop' after her husband, who had been gone three or four days."

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Among the Italians

OTTAVIO CIARLETTA, a colporteur of our Western Agency, is at work among the Italians in St. Louis, and reports some of his experiences as follows:

I have found with surprise that I am unable to visit extensively in the Italian communities after eight o'clock in the evening because of the reluctance of many of the Italians to open the door to a stranger. The recent "Black Hand" troubles are partly responsible for their distrust of strangers. Family feuds and disagreements are also factors. Jealousy leads these quick-tempered people to personal assault and murder, and the fear of injury from known or unknown enemies causes them to be on their guard against the stranger, no matter what good he seeks to

bring them. In many "yards" where the Italians live I have been threatened by dogs, some families keeping as many as three dogs as a means of protection. I am unable to get into the Italian homes in the morning, the men being away, and the Italian social customs prevent the women from admitting men into their homes. I must therefore do my visiting in the afternoon and the early evening, when the men are at home, and this means that the work of Bible distribution must be limited, for I must read and explain the Bible in almost every home before I can persuade the Italians to buy a Bible or Testament. Again, I am handicapped by the social custom which looks with suspicion upon the motives of any man who visits an Italian home the second time. Some of the families

who have accepted the teachings gladly welcome me at any time, but families where superstition or a rigid adherence to the Catholic teachings prevents them from having "any dealings" with a Protestant, I must not call on again, until the Gospel teachings in the community have borne fruit and these folks have learned by precept and example that the evangelical church is their friend.

"The Holy Soul"

One afternoon when I had called on ten families on High Street and was refused admittance by some, and was wholly unable to make any sales of the Bible, I was greatly discouraged, and thought: "What shall I do? I have nothing for my afternoon's work." I was tempted to give up the attempt to sell Bibles that day, but something told me to call at the eleventh house. When the door was opened I noticed at once three lamps burning before a picture known among the Catholics of southern Italy as "The Holy Soul." I said to myself: "This family is very religious. I will talk to them." So I introduced myself as the teacher of a school at Boyle Center, and asked the Italians present (four men and three women) if they would not like to come and learn the English language. "Alas!" one replied, "we should like to come, but we are too old; it would be too hard to learn English." Then I told them that I had some Bibles to sell; would they not like to buy and read for themselves the Word of God? Then they said that not one of them could read the alphabet of the Italian language. They asked me who I was. I told them that I too was a Christian; I believed in God and in Jesus Christ, his Son and our Saviour; that I read the Bible faithfully, and said my prayers to God in heaven, but not to the Virgin or the saints, and asked them to listen while I read the story of the Virgin Mary. They were greatly interested, and expressed regret that they were so poorly educated that they could not read for themselves more of this wonderful story.

Then I asked, "What do you mean by this picture and these burning lamps? We do not have these in our country (the Abruzzi district)." "The Holy Soul" is a picture of the soul in purgatory, and these people were taught to pay the priest for certain masses that should release the soul of their departed from purgatory and take it to Heaven.

One of the women answered me: "The Holy Soul is the protector of my home town in sunny Italy. I have brought the picture here also for protection. Some years ago my son, twenty-two years old, was slain by a pistol shot, and I vowed to keep three

lamps burning before this picture for the release of his soul. They have been burning night and day for four years!" What shall release my people from their bondage to superstition but the open Bible and the teachings of the Holy Spirit!

I found on Washington Street a saloon-keeper who at one time attended a Protestant mission in Chicago, and when I told him that I had an English class evenings on Eleventh Street, and a Bible class on Sundays, and invited him to come, he said: "Yes, I know what good work you are doing. I should like to come, but you see I am too busy. However, you may come to my saloon and speak to the men there if you wish." So of course I did so, and found ten Italians gathered there. They listened to me most respectfully as I read to them selections of the Gospel story. Not one of them was willing to buy a Bible, however, as none of them could read. Several of them promised to come to the evening classes, and that evening three of them came. While I was speaking a better educated Italian came in and listened to my reading. "Yes," he said, as I closed the Bible, "this man is a good man. He is a Protestant, but he is a good man, and he has great patience and love for his people. I would not do the work he is doing for a thousand dollars a day." He refused to come to the classes, saying that he was a business man, but promised to speak of the classes to his friends and send them.

Another saloon meeting came about in this way. I had been suffering from rheumatism and arose one morning not able to walk freely. I said to myself, "I must serve my God today, but I cannot walk far." So I visited the Italians near the Boyle Center. There is an Italian saloon near Tenth and Carr Streets, and I sought out the men there. There were twenty of them in the saloon when I entered; some of them drinking beer, others visiting. At my request someone brought me a chair, and as I sat down I began to speak of the English school and the night classes, and several men promised to attend. Then I planned to read from the Bible, but there was so much noise from the drinkers at the bar, I could not gain and hold the attention of the others. So I began to recite a favorite memorial song by di Foscolo, entitled "The Sepulchre," and dedicated to the author's poet friend, Parini, who died in Milan, and whose grave was wholly neglected by the people. Parini is the author of "Days and Praise." As soon as I began to recite di Foscolo's poem, the Italians gathered around me, the drinkers left the bar, and the barkeeper him-

self joined the circle. After I had gained their attention, I opened the Bible and read to them of the life and death and resurrection of Jesus Christ. They listened attentively till I finished, and then many of them promised to come to our school. But I feared they would not keep their promise and the afternoon's work would be wholly a failure, for these men were beer and wine drinkers, and I could scarcely believe them to be greatly interested in their souls' welfare. However, I was comforted by God's promise, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." I had done my best; I could but leave the results to God. Several days afterward there came an Italian to our classes, who, upon inquiry, told me that he was present that Saturday afternoon in the saloon, had heard me speak, and wished to enroll in the class. He showed me a picture of his brother, who was the barkeeper at the saloon where I had spoken.

I found a young man who greatly interested and encouraged me in an Italian home in an alley between North Ninth and Tenth Streets. It came in this way. I found some Irishmen in a yard and asked them if there were any Italian families in this alley. They said there was one family in the upper rooms of this house, but to beware of the dogs, which barked angrily and disputed my passage. So I called up the stairs in Italian, "May I

come?" And a voice answered, "Come!" The dogs were quieted and I entered the room and found a young man, an old man, and two women. I introduced myself, told my mission, invited them to attend the evening school, where the instruction is free of charge, and the Sunday Bible class. The young man said: "I should like to come, but I am going back to Italy in a week to visit my old mother who is now in her last illness. I hope to see her before she dies." He had been to school in Italy, and showed me with pride the books and papers he had used in an evening class in the public schools which he had attended about six weeks. I read to the family the stories of the Christ, and taught them the necessity of looking to Christ alone for salvation. They were greatly interested, and the young man bought a Bible. While we were speaking I saw one of the women put oil into a lamp, light it, and place it before a picture of St. Joseph, who, she said, was the family's patron saint. "Do you believe in St. Joseph?" she asked. I replied that I respected him very highly, as he was the husband of the Virgin Mary, and that as he and the Virgin Mary had to pray to Christ for salvation, even so we must pray not to the saints, but to Jesus Christ our Saviour. The family seemed very grateful to me for coming to visit them, and when I left they saluted me with great respect, and gave me a cordial invitation to come to see them again.

...

The Revised French Bible

THE Bible Society of France in 1910 completed the publication of the Synod's revision of the French Bible. In aid of this great work the American Bible Society made some liberal grants, which are very cordially acknowledged in the last annual report of the French Society.

This revised French Bible has been added to our stock at the Bible House. We are very glad, therefore, to see from the report that it is meeting with a joyous welcome in various French-speaking countries. A French pastor in Switzerland says of it, "None could ask anything more exact, more French, more fluent, and at the same time more popular in style." The Secretary of the Belgium Bible Society says, "The Synod's Version answers exactly, admirably, to the needs of all Christians using the French language." A pastor at Versailles says: "I am reading this version from end to end and find it perfect, delicious, of the most flowing diction. This is French indeed! All congratulations to you!" A Red

Cross nurse, caring for the wounded French soldiers in Morocco, says: "I am a little proud to have, thanks to you, one of the first copies of the Synod's Version of the Bible. This I had not hoped to see before returning to France. It is a beautiful messenger from God, which came very much in the nick of time to rejoice and console my Protestant soul, feeling rather isolated in this corner of Africa."

Dr. Bertrand, general agent of the Bible Society of France, in closing the year's report, emphasizes his remarks upon the permanence of need felt by the human soul for the Bible, by quoting from an essay written some years ago by an eminent French critic who would not naturally be suspected of such sentiments as he expresses. Edmond Scherer was the critic referred to. He wrote: "The Bible will remain the Book of Power, the Marvelous Book, in short *The Book*. It will continue to be the light of minds and the balm of souls. In vain has it been made a source

of childish inventions, a pasturage for superstitious religion, an arena for quarrelsome theologians. It has triumphed over the follies of the former and the contradictions of the latter. It will still triumph over them,

and will continue forever to comfort the suffering and calm the despairs of conscience. If there is anything sure in this world it is that the fate of holiness in this earth is bound up with the destiny of the Bible."

...

Colportage in Japan

THE Rev. J. Percy Whitney sends us the following colportage notes:

We completed our tour and returned home last Saturday, after a very hot but pleasant trip, and had the great joy of seeing the Lord answer prayer. Our total sales were 357 New Testaments.

People prophesied that we might sell a few at Yamura, but could not possibly sell at Yoshida, nor would the people attend the meeting, as they hated Christianity. We paid no attention to them, but said that the Lord would answer prayer. The wife and I canvassed the places from house to house and found many anxious to buy, and most of them were very surprised to find they could get a New Testament for five *sen*.

The head master of the primary school of Yamura is a Shinto priest. He bought one, and said he would study it carefully. He attended our last meeting on Monday night.

The teachers of the whole district had a meeting of some sort at the school. Many stayed at the hotel where we were. Seven came to our room to buy Testaments, and were earnestly reading them night and morning. Some five or six attended the Monday night meeting.

On Saturday I gave a lecture on "The Bible and What it Does for Man." A great crowd assembled at the "Kogi Sho" (preaching place), and, in spite of the heat, listened attentively.

Sunday night I preached to another large crowd, and on Monday night gave my "experience" and how I was born again. This night the place was simply packed, people standing in the passages. The Kogi Sho is 28 *mats* (a *mat* is 3 x 6 feet). We had a children's meeting before every meeting, and on Monday night over two hundred attended, in spite of the heat, and many of the older ones came back for the other meeting.

We closed at 10 p.m., and had several seekers who repented, and even then the crowd would not go; they just sat there, wishing to hear more.

The pastor wrote to us saying it was no good holding meetings, as people would not attend; but when he saw the way they came

in he changed his mind, and was very glad we came, and asked to go with us to Yoshida.

The Christians at Yamura were also very glad we went, and asked us to come again. At Yoshida the Methodists rent the front of a large house, and the pastor goes there from Yamura twice a month; only about three or four attend. We reached there on Tuesday afternoon, and on Wednesday morning the wife and I started canvassing and announcing the meeting, and sold 82 copies. At the meeting that night 11 more were sold, and next morning 53 more, making a total of 146 in the place where it was said it would be impossible to sell.

The meeting was simply packed with people, and they were standing in numbers outside. They listened most attentively as I showed them from the Bible what it really is and what it can do for those who are willing to obey it. We had several stay behind to repent, and many asked us to come again.

We then pushed on to Funatsu, on the shore of Lake Kawaguchi, 2,500 feet above sea level. We only had 23 Japanese five-*sen* left, and sold them in an hour's time. No one comes to this place at all, and so there are no meetings held. We distributed many tracts.

Next morning we hired a boat and started to visit some other villages—Asakawa, Kawaguchi, and Oishi. These are all on the border of the lake, and at each place we left tracts at every house. Some of the people were very ignorant concerning spiritual things, not even understanding what *Yaso* (Christ) is. At the latter place we had an open-air meeting, and it seemed as if the whole village came out to listen as we sang and preached to them.

This trip has shown me very clearly that the Lord wants me to keep to the Bible work, and so I intend to get about as much as possible.

BIBLE SOCIETY RECORD

New York, June, 1912

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, May 2, at 3.30 o'clock, President James Wood in the chair.

Devotional exercises were conducted by the Rev. James F. Riggs, D. D., who read a part of the fifth chapter of the Gospel according to St. Matthew and offered prayer.

A sum not to exceed \$600 was appropriated for further expenses of the translation of the Scriptures in the Philippine Islands.

The draft of a report of the operations of the Society during the ninety-sixth year, ending March 31, 1912, was adopted for presentation to the annual meeting of the Society.

The following grants were made to foreign mission and other societies for Bible distribution: To the Bible Society of France, \$500; to the Board of Foreign Missions of the Methodist Episcopal Church for Bible distribution in Germany, Switzerland, Italy, Finland, Denmark, France, Norway, and Sweden, \$2,250; to the Board of Foreign Missions of the Reformed Church in America for Bible work in Arabia, \$700; to the Austrian Reformed Church for Bible work, \$100; to the Belgian Bible Society, \$50; to the American Board of Foreign Missions, Boston, for Bible work in Austria, \$600; to the Evangelical Society of Geneva, Switzerland, for colportage work, \$250; to the Hawaiian Evangelical Association, \$150; to the Waldensian Church for Bible work, \$300; to the Siam Agency of the Society \$1,000, in addition to appropriations already made, as a special grant for work in the Laos country; to the Presbyterian Board of Foreign Missions 450 volumes of Benga Scriptures, valued at \$337.50, for its mission in West Africa; to the State Reformatory for Women at Bedford, N. Y., 100 Bibles, \$38; to the Memphis and Shelby County Auxiliary Bible Society for refugees from the flood near Memphis, Scriptures valued at \$54.

The Secretaries reported the following consignments to Foreign Agencies:

To Central America 3,476 volumes, valued at \$609.13; Mexico, 3,200 volumes, valued at \$1,313.72; Venezuela, 1 volume, valued at \$2.02; West Indies, 9,488 volumes, valued at \$1,213.77. Total, 16,165 volumes, valued at \$3,138.64.

The issues from the Bible House during the month of April were 134,144 volumes.

NINETY-SIXTH ANNUAL MEETING

THE Ninety-sixth Annual Meeting of the American Bible Society was held at the Bible House on Thursday, May 9, 1912, at 3.30 o'clock, pursuant to adjournment.

President James Wood occupied the chair.

The following named delegates were present representing Auxiliary Bible Societies: The Rev. James J. Billingsley, Sullivan Co., N. Y., the Rev. B. V. D. Wyckoff, Hunterdon Co., N. J.

Devotional exercises were conducted by the Rev. Mr. Billingsley, representing the Sullivan Co. (N. Y.) Bible Society, who read part of the fiftieth Psalm, after which he offered prayer.

The ninety-sixth annual report of the Board of Managers for the year ending March 31, 1912, was read by Secretary Fox.

On motion of the Rev. J. F. Riggs, D. D., it was

Resolved, That the report which has just been read be printed and circulated under the direction of the Board of Managers.

In view of the vacancies in the Board of Managers mentioned in the report, a committee composed of S. B. Brownell, the Rev. H. G. Harned, of Scranton, Pa., Thomas Whitaker, and Secretary John Fox was appointed to nominate suitable persons to fill the vacancies.

Treasurer William Foulke presented, with the certificate of the Auditing Committee, a report of receipts and expenditures for the year just closed.

On motion of Edgar MacDonald, it was

Resolved, That the financial report just read be accepted and printed in the Annual Report.

On motion of Schuyler B. Jackson, it was

Resolved, That when the Society adjourns, it do so to meet upon the second Thursday in May, 1913, at 3.30 o'clock.

The committee appointed to nominate Managers to fill the places of those whose term of office has expired, reported, recommending that the following persons be elected, and they were elected, by ballot, Managers for the four years ending May, 1916: Churchill H. Cutting, William Jay Schieffelin, William Phillips Hall, Charles D. Leverich, William H. Spencer, George S. Mackenzie, Waldron P. Belknap, Joseph F. Randolph, C. Edgar Anderson.

On motion of the Rev. B. V. D. Wyckoff, of Readington, N. J., it was

Resolved, That the Board of Managers as now constituted be directed to meet at the Bible House on the first Thursday in June for the purpose of organizing for the coming year and for the transaction of such other business as may be presented.

Addresses were made by the Rev. Mr. Wyckoff, representing Hunterdon Co., N. J., Bible Society, and the Rev. Mr. Billingsley, Sullivan Co., N. Y., President James Wood, on behalf of the Westchester County (N. Y.) Bible Society, and by William H. Spencer, one of the Managers of the Society, respecting the demand for Scriptures observed by him in a visit to Porto Rico.

The minutes were read and approved.
The Society adjourned to meet on the second Thursday in May, 1913.

HOW TO SEND MONEY BY MAIL
Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.
THE SAFE WAY IS ONE OF THESE FOUR:
1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.
Whichever way is chosen, address the letter and

make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY
I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members
Rev. John W. Pugh, D.D., Blandinsville, Ill.
Rev. William M. Hiller, Factoryville, Pa.
Mrs. Ollie Ball, Huron, Ohio.
Beekman Van Gelder, Seneca Castle, N. Y.
Mrs. Lucy A. Shaw, Geneseo, Ill.

RECEIPTS IN APRIL, 1912		
LEGACIES		
Griswold, E. Dwight, late of Elyria, O.	\$300 00	
Hubbard, Olive L., late of Boston, Mass.	285 00	
Peyton, Hester B., late of New York.	500 00	
Sarvin, James D., late of Tarrytown, N. Y.	71 25	
Stevenson, Susan, late of Philadelphia, Pa.	2 50	
Vanderburgh, Charles E., late of Minneapolis, Minn.	500 00	
	\$1,658 75	
GIFTS FROM INDIVIDUALS AND OTHER SOURCES		
A Friend.	\$20 00	
A Friend.	1 00	
A Friend, California.	25	
A Friend, Charleston, Ill.	50	
A Friend, Deland, Fla.	10 00	
A Friend, Kenton, O.	2 50	
A Friend, New Castle, Del.	10 00	
A Friend, Xenia, O.	1 00	
Andrews, Mrs. H. M., Jackson, Ky.	10 00	
Anonymous, Cleveland, O.	240 00	
Battenburg, C. A., Scranton, Pa.	1 00	
Baum, Jonas, Pittsburg, Pa.	5 00	
Bevan, William, Delaware, O.	25 00	
Bigelow, Mrs. E. M., Pittsburg, Pa.	5 00	
Birnie, Miss Amelia H., Taneytown, Md.	3 00	
Blackford, Miss Mary E., Beloit, Kan.	2 00	
Blosser, C. M., Quincy, Ill.	1 00	
Bower, Rev. A. V., Scranton, Pa.	1 00	
Bray, Mrs. M. J., Meldon, Ill.	10 00	
Brenton, W. C., Pittston, Pa.	1 00	
Brown, Katherine E., Paris, Ill.	2 00	
Bryant, Catharine, Joy, Ill.	5 00	
Bullitt, Cuthbert, Louisville, Ky.	1 00	
Calkins, Mr. and Mrs. Calvin, Osceola, Ia.	6 00	
Campbell, George E., Pittsburg, Pa.	5 00	
Campbell, Miss Julia, Toledo, O.	25	
Carey, F. L., Pittston, Pa.	1 00	
Carson, Rev. J. G., Xenia, O.	1 00	
Carstairs, Mrs. James, Philadelphia, Pa.	5 00	
Cash.	09	
Cash, Butler, Pa.	20	
Cash, Pittsburg, Pa.	1 00	
Cash, Wilkesbarre, Pa.	1 00	
Colfelt, Mrs. R. McM., Philadelphia, Pa.	5 00	
Colton, J. Milton, Jenkintown, Pa.	50 00	
Compton, W. C., Evergreen, Ala.	1 00	
Connor, J. C., Florence, Ala.	1 00	
Cool, Miss Margaret A., Pittston, Pa.	5 00	
Craig, Rev. K. M., Baltimore, Md.	1 00	
Cummings, H. H., Painsville, O.	1 00	
Dale, Thos. F., Scranton, Pa.	\$1 00	
Davis, Frank M., Corning, Ia. (Bible work in China and Japan)	100 00	
Davis, J. F., Westerville, O.	2 00	
Davison, Eliza L., Cranbury, N. J.	5 00	
De Lamatter, Mrs. Jennie, Brooklyn, Mich.	30 00	
Denker, George, Brooklyn, N.Y.	10 00	
Denny, Miss Matilda W., Pittsburg, Pa.	5 00	
Dickerman, Mrs. E. D., Meldon, Ill.	5 00	
Doolittle, Mrs. P. M., Plainfield, N. J.	25 00	
Dortch, Nab F., Hopkinsville, Ky.	2 00	
Dortch, W. A., Gadsden, Ala.	1 00	
Douglas, J. C., M. D., Franklin, Ky.	1 00	
Drexler, F. J., Louisville, Ky.	5 00	
Duckham, Mrs. E., Pittsburg, Pa.	1 00	
Dunn, J. L., San Francisco, Cal.	50	
Eisele, J. George, Scranton, Pa.	20 00	
Elliott, E. M., Moundville, Ala.	10 00	
Fenn, R. H., Pittston, Pa.	1 00	
Fenn, S. P., Pittston, Pa.	2 00	
Fenton, Frank K., Hatboro, Pa.	10 00	
Fitzwater, Miss C. A., Buckhannon, W. Va.	1 00	
Fitzwater, Rev. G. W., Charleston, W. Va.	2 00	
Ford, J. T., Chicago, Ill.	1 40	
Fraser, G. M., Bellefontaine, O.	1 00	
Fraser, John D., Pittsburg, Pa.	2 00	
Fry, John H., Birmingham, Ala.	2 00	
Garrett, Mrs. C. B., Meldon, Ill.	50	
George, Mrs. D. H., Versailles, Ky.	50 00	
German Presbyterian Minister, Kentucky	50	
Gilliland, Alexander, Pittsburg, Pa.	5 00	
Gilliland, J. S., Pittsburg, Pa.	5 00	
Girisch, Gertrude, Wooster, O.	5 00	
Glassco, John M., Charleston, Ill.	5 00	
Greenland, George, Pittston, Pa.	2 00	
Hale, C. O., Peninsula, O.	1 00	
Harps, J. A., Greenfield, O.	1 00	
Hartley, Helen, Scranton, Pa.	1 00	
Hawthorne, R. C., Pittsburg, Pa.	1 00	
Hickok, Wm. H., Philadelphia, Pa.	5 00	
Himley, D. A., Toledo, O.	2 00	
Hughes, Mrs. R. M., Pittston, Pa.	5 00	
Huntington, Mr. and Mrs. S. V., New York	30 00	
Jones, Rees E., Mitchell, S. D.	5 00	
Keller, Mrs. H. M., Hazleton, Pa.	5 00	
Kemble, Dulany, Long Island, Kan.	20 00	
Kerr, Mrs. J. H., Pittsburg, Pa.	1 00	
Kyle, Eliza J., Cincinnati, O.	10 00	
Lathrope, Mrs. W. G., Wilkesbarre, Pa.	5 00	
Lewis, Margaret C., M. D., Philadelphia, Pa.	5 00	
Lippert, O. C. F., Cincinnati, O.	2 00	
Logan, Mrs. H. V., Scranton, Pa.	1 00	
Lyon, Rev. W. L., Thomasville, Ga.	1 11	
McAleer, James, Pittsburg, Pa.	\$2 50	
McAnulty, J. S., Scranton, Pa.	10 00	
McCormick, Harry, Jr., Harrisburg, Pa.	25 00	
McIntyre, Mrs. S. D., Pittsburg, Pa.	5 00	
Marsilje, Rev. P. J., Athens, Ill.	25 00	
Mason, Miss Honora, Brookline, Mass.	35	
Merriman, J. F., Beaver Falls, Pa.	3 00	
Miner, Mrs. Chas. A., Wilkesbarre, Pa.	5 00	
Mitchell, E. E., Louisville, Ky.	1 00	
Mitchell, Miss L. A., Montgomery, O.	1 00	
Montgomery, Mrs. S. B., Louisville, Ky.	2 00	
Moore, Mrs. Emma C., Newark, Ohio.	1 00	
Morley, Bertha B., Constantinople, Turkey.	5 00	
Morrow, Edyth Harcourt, Philadelphia, Pa.	2 00	
Morss, L. W., Scranton, Pa.	5 00	
Morss, Mrs. L. W., Scranton, Pa.	2 00	
Morton, W. and G. F., Cincinnati, O.	5 00	
Nichol, E. H., Cleveland, O.	1 00	
North, T. C., Wilkesbarre, Pa.	1 00	
Parks, Lee Mira J., Kinsman, O.	2 00	
Pennick, Mrs. C. C., Frankfort, Ky.	5 00	
Phelps, Ellen P., Monmouth, Ill.	10 00	
Phillips, T. J., Florence, Ala.	1 00	
Prince, N. L., Banning, Cal.	5 00	
Rae, James, Pittsburg, Pa.	5 00	
Raney, Mrs. Mary J., Xenia, O.	3 00	
Rankin, Wm., Princeton, N. J.	50 00	
Readers of Christian Herald.	25	
Reed, Mattie M., Bloomingdale, Ohio.	1 00	
Reynolds, G. F., Scranton, Pa.	2 00	
Rice, L. M., Cadiz, Ky.	5 00	
Richardson, Mrs. H. A., Williamsburg, Va.	5 00	
Roberts, Wm. R., Cambria, Wis.	15 00	
Russell, W. B., Athens, Ala.	1 00	
Sampson, Julia H., Cincinnati, Ohio.	1 00	
Sanders, J. H., Hickman, Ky.	1 00	
Scattergood, George J., Philadelphia, Pa.	5 00	
Schlager, Chas., Scranton, Pa.	1 00	
Schuette, Wm. H., Pittsburg, Pa.	5 00	
Sechler, Mrs. S. M., Cincinnati, Ohio.	5 00	
Seeley, Dr. T. S., Norwalk, O.	1 00	
Sharpe, Richard, Wilkesbarre, Pa.	10 00	
Shemeld, Robt., Washington, D. C.	21	
Shudy, Miss Vinie, Shelbyville, Mo.	1 00	
Shumaker, H., Pittsburg, Pa.	1 00	
Skinner, Mrs. C. E., Youngstown, N. Y.	5 00	
Strong, Mrs. Theo., Pittston, Pa.	10 00	
Sutton, D. M., St. Clairsville, O.	30 00	
Templeton, Mrs. Mary, Huntsville, O.	2 00	
Thompson, Mrs. E. G., White Cottage, O.	2 00	

Thomson, G. B., Pittston, Pa...	\$1 00
Torrey, Jas. H., Scranton, Pa...	10 00
Torrey, W. J., Scranton, Pa...	1 00
Tucker, Mrs. Josephine, Racine, Wis. (for foreign lands).....	5 00
Vail, Mrs. Lewis D., German-town, Pa.....	5 00
Vincent, Bishop Boyd, Cincinnati, O.....	5 00
Voorhees, Rosetta, Cranbury, N. J.....	5 00
Watson, W. N., Manchester, O.	30 00
Weeks, Ralph E., Scranton, Pa	2 00
Wells, Charlotte R., Forty-Fort, Pa.....	3 00
Wells, Chas. H., Scranton, Pa.	10 00
Wells, Thomas, Scranton, Pa.	1 00
Wills, Joshua S., Milford, N. J.	1 00
Yoe, Mrs. R. T., Louisville, Ky	1 00
Zimmerman, Rev. Andrew S., Newark, N. J.....	5 00
	\$1,239 11

CHURCH COLLECTIONS

ALABAMA

Amiston, First Pres. Ch.....	\$5 00
Camden, Associate Ref'd Pres. Ch.....	2 50
Dotham, First Pres. Ch.....	1 65
Eufaula, Pres. Ch.....	3 00
Eutaw, New Hope Pres. Ch.....	1 75
Huntsville, First Pres. Ch.....	5 00
Montevallo, Pres. Ch.....	1 00
Montgomery, Highland Park Pres. Ch.....	15
Opelika, Pres. Ch.....	1 92
Palmyra, Pres. Ch.....	3 15
Tuscaloosa, First Pres. Ch.....	10 00
Tuscumbia, First Pres. Ch.....	3 37

ALASKA

Seward, Meth. Ep. Ch.....	1 00
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ARKANSAS

Ashdown, Pres. Ch.....	2 14
Camden, Champion Hill Pres. Ch.....	2 00
Fayetteville, First Pres. Ch.....	34
Junction City, Pres. Ch.....	1 73
Scotland Pres. Ch.....	21
Marianna, Pres. Ch.....	99
Little Rock, First Pres. Ch.....	15 00
Ozark, Pres. Ch.....	5 50
Prescott, Pres. Ch.....	7 25

CALIFORNIA

Centerville, Pres. Ch.....	3 00
Dorris, Meth. Ep. Ch.....	1 00
Fresno, First Pres. Ch.....	2 90
Healdsburg, Meth. Ep. Ch.....	25
Los Angeles, Welsh Pres. S. S.....	5 00
Monrovia, First Pres. Ch.....	5 00
New Castle, Meth. Ep. Ch.....	3 00
Oakland, Brooklyn Pres. Ch.....	5 00
Emmanuel Pres. Ch.....	4 00
Norwegian and Danish Meth. Ep. Ch.....	5 15
Pasadena, Westminster Pres. Ch	2 00
San Francisco, Bethany Pres. Ch.....	1 00
Bethel Norwegian Luth. Ch.....	11 10
Norwegian Luth. Ch.....	6 05
Seventh Ave. Pres. Ch.....	1 00
Swedish Evang. Luth. Ch.....	8 62
Trinity Pres. Ch.....	7 00
San Luis Obispo, First Pres. Ch..	10 00
San Rafael, First Pres. Ch.....	5 65
First Pres. Ch. S. S.	4 20
Turlock, Pres. Ch.....	1 00

COLORADO

Denver, 23d Ave. Pres. Ch.....	5 00
Fort Morgan, First Pres. Ch.....	2 00

CONNECTICUT

Eastern Swedish Conf., Meth. Ep. Ch.....	29 00
New Haven, Chinese Class St. Paul's Ch. (for Bible work in China).....	5 00
South Britain, Meth. Ep. Ch.....	5 00
Trumbull, Cong. Ch.....	11 50

DISTRICT OF COLUMBIA

Washington Conf., Meth. Ep. Ch.....	\$74 10
Eastern Pres. Ch.....	2 00

FLORIDA

Deland, Pres. Ch.....	75
Glenwood, Pres. Ch.....	1 00
Monticello, Pres. Ch.....	6 75
Pensacola, Knox Pres. Ch.....	1 10
St. Petersburg, Pres. Ch.....	7 00
Seabreeze, Seabreeze Ave. Meth. Ep. S. S.....	75
Tallahassee, Pres. Ch.....	1 45

GEORGIA

Athens, First Pres. Ch.....	16 53
Atlanta, Central Pres. Ch.....	11 04
Inman Park Pres. Ch.....	85
North Ave. Pres. Ch.....	9 53
Augusta, Greene St. Pres. Ch...	6 00
Brunswick, Pres. Ch.....	10 71
Camilla, First Pres. Ch.....	1 66
Carrollton, Pres. Ch.....	4 00
Cornet, Pres. Ch.....	2 67
Dalton, First Pres. Ch.....	5 00
Griffin, First Pres. Ch.....	5 00
Jefferson, Thyatira Ch.....	1 00
Lawrenceville, Church at.....	2 00
Macon, Tatnall Sq. Pres. Ch.....	3 50
Menlo, Alpine Pres. Ch.....	4 70
Milledgeville, First Pres. Ch.....	6 65
Rome, South Broad Pres. Ch.....	1 00
Sparta, Pres. Ch.....	2 62
Statesboro, Pres. Ch.....	2 10
Thomasville, Pres. Ch.....	10 75
Toccoa, First Pres. Ch.....	3 00
Valdosta, Pres. Ch.....	7 10

IDAHO

Potlatch, Union Ch.....	28 55
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ILLINOIS

Alexis, First Pres. Ch.....	4 00
Austin, Faith Pres. Ch.....	12 00
Charleston, First Pres. Ch.....	20 00
Chicago, Buena Mem'l Pres. Ch.	5 42
Central Free Meth. S. S.....	30 00
Christ Pres. Ch.....	2 28
Edgewater, Pres. Ch.....	12 00
Emmanuel Pres. Ch.....	5 00
First Ref'd Ch. S. S.....	15 00
Fourth Pres. Ch.....	50 00
Kenwood Evang. Ch.....	69 31
Lake View First Pres. Ch.....	21 71
Normal Park Pres. Ch.....	10 00
Ridgway Ave. Pres. Ch.....	5 00
Second Pres. Ch.....	312 18
52d Ave. Pres. Ch.....	2 00
Clinton, First Pres. Ch.....	10 00
Danville, First Pres. Ch.....	25 03
East St. Louis, First Pres. Ch...	5 00
Forreston Grove, Pres. Ch.....	32 00
Fountain Green, Pres. Ch.....	2 00
Hinsdale, Pres. Ch.....	5 00
Jerseyville, Pres. Ch.....	2 50
Lake Forest, First Pres. Ch.....	25 00
Lincoln, First Pres. Ch.....	44 20
Mason City, Pres. Ch.....	3 00
Oak Park, First Pres. Ch.....	15 00
Olney, Meth. Ep. Ch.....	5 00
Pres. Ch.....	5 00
Oneida, Pres. Ch.....	5 00
Paris, First Pres. Ch.....	6 55
Pres. Ch.....	1 00
Peoria, First Pres. Ch.....	10 00
River Forest, First Pres. Ch.....	5 00
Rock Island, Broadway Pres. Ch.	16 55
Streator, Park Pres. Ch.....	5 00
Trenton, Pres. Ch.....	1 00
Virginia, Sagamon Bottom Pres. Ch.....	2 00

INDIANA

Bloomfield, Meth. Ep. Ch.....	2 00
Bloomington, First Pres. Ch.....	3 10
Meth. Ep. Ch.....	1 00
Clay City, St. Peter's Ref'd Ch. and S. S.....	11 18
Evansville, Grace Mem'l Pres. Ch.....	500 00
Flora, Hopewell North Cong'n.	3 90
Franklin, First Pres. Ch.....	5 00
Indianapolis, Second Pres. Ch.	25 00
Madison, First Pres. Ch.....	5 00
New Albany, Second Pres. Ch.	5 00
North Indiana Conf., Meth. Ep. Ch.....	776 00
Pierceton, Pres. Ch.....	1 00
Princeton, Meth. Ep. Ch.....	1 00

Rensselaer, Pres. Ch.....	\$5 00
Richmond, First Pres. Ch.....	2 39
Rockville, Mem'l Pres. Ch.....	4 55
Troy, Pres. Ch.....	1 00
Vincennes, Bethany Pres. Ch...	1 00

IOWA

Albia, First Pres. Ch.....	1 00
Colfax, Pres. Ch.....	1 00
Des Moines, Central Pres. Ch...	10 00
Dubuque, German Pres. Ch.....	5 00
Fort Madison, Union Pres. Ch...	5 00
Newton, First Pres. Ch.....	5 00
Ottumwa, East Side Pres. Ch...	15 67
Russell, Pres. Ch.....	1 00
Specht's Ferry, Meth. Ep. Ch...	1 00
Vinton, First Pres. Ch.....	5 00
Welton, First Pres. Ch.....	5 00

KANSAS

Bison, Meth. Ep. Ch.....	2 00
Clay Center, German Meth. Ep. Ch.....	1 00
Hollon, Meth. Ep. Ch.....	10 00
Hoyt, Meth. Ep. Ch.....	1 00
Kipp, Pres. Ch.....	1 00
Lyons, German Meth. Ep. Ch.	5 00
Charge.....	20 00
Manhattan, First Pres. Ch.....	10 00
Oswego, Meth. Ep. Ch.....	5 00
Selma, Pres. Ch.....	248 00
South Kansas Conf., Meth. Ep. Ch.....	191 00
Southwest Kansas Conf., Meth. Ep. Ch.....	10 00
Sterling, Ref'd Pres. Ch.....	5 00
Wichita, Grace Meth. Ep. Ch...	

KENTUCKY

Anchorage, Pres. Ch.....	2 00
Big Springs, Pres. Ch.....	2 00
Bloomfield, Pres. Ch.....	5 00
Cattletsburg, Pres. Ch.....	3 83
Germanantown, Meth. Ep. Ch.....	56
Guston, Patterson Mem'l Pres. Ch.....	15
Hatchers, Bethel Pres. Ch.....	3 65
Lexington Conf., Meth. Ep. Ch.	63 94
Louisville, First Pres. Ch.....	31 05
Immanuel Pres. Ch.....	5 00
Second Pres. Ch.....	9 39
Middlesboro, Pres. Ch.....	3 51
Midway, Pres. Ch.....	1 04
Mt. Sterling, First Pres. Ch.....	2 26
Pembroke, Lester Mem'l Ch.....	5 00
Richmond, First Pres. Ch.....	2 00
Somerset, Pres. Ch.....	5 00
Springfield, Pres. Ch.....	15 20
Wilmore, Pres. Ch.....	1 44
Winchester, First Pres. Ch.....	6 77

LOUISIANA

Donaldsonville, Meth. Ep. Ch...	1 00
Minden, Pres. Ch.....	4 60
New Orleans, N. a. p. o. n. Ave. Pres. Ch.....	7 64
Prytania St. Pres. Ch.....	98
Third Pres. Ch.....	5 71
Shreveport, Dunlap Mem'l Pres. Ch.....	1 40

MARYLAND

Baltimore, Lafayette Sq. Pres. Ch.....	5 00
Catonsville, Pres. Ch.....	90
Laurel, Pres. Ch.....	58
New Windsor, Pres. Ch.....	2 00
Riverdale, Pres. Ch.....	1 02

MASSACHUSETTS

Ballardvale, Union Cong. Ch.....	4 69
Chicopee, First Cong. Ch.....	4 90
First Cong. Ch. S. S.....	1 89
Dedham, First Cong. Ch.....	4 50
New England Conf., Meth. Ep. Ch.....	3 04
New England Southern Conf., Meth. Ep. Ch.....	208 00

MICHIGAN

Battle Creek, Upton Ave. Meth. Ep. Ch.....	5 00
Detroit, Bethany Pres. Ch.....	15 00
Calvary Pres. Ch.....	3 00
Church of the Covenant	5 00
Jefferson Ave. Pres. Ch.....	25 00
Mem'l Pres. Ch.....	5 00
Scovel Mem'l Pres. Ch.....	15 00
Second Ave. Pres. Ch.....	12 00
Ishpeming, Swedish Luth. Ch...	3 64

Lamotte, Pres. Ch.....	\$2 00
Vassar, First Pres. Ch.....	2 00
Wyandotte, First Pres. Ch.....	5 10

MINNESOTA

Minneapolis, Shiloh Pres. Ch....	1 00
Stewartville, First Cong. Ch....	2 00

MISSISSIPPI

Canton, Pres. Ch.....	1 06
Crystal Springs, Church at.....	5 00
Greenwood, First Pres. Ch.....	15 00
Hazlehurst, Pres. Ch.....	8 50
Hermanville, Pres. Ch.....	1 50
Holly Springs, Pres. Ch.....	20 00
Houston, Pres. Ch.....	3 00
Jackson, First Pres. Ch.....	21 92
Leland, Pres. Ch.....	1 15
Natchez, First Pres. Ch.....	3 94
Sand Spring, Pres. Ch.....	20 00
Tupelo, Pres. Ch.....	2 65
Water Valley, First Pres. Ch....	10 00
Yazoo City, First Pres. Ch.....	5 00

MISSOURI

Ash Grove, Pres. Ch.....	1 00
Butler, Pres. Ch.....	5 00
Clayton, Pres. Ch.....	5 00
Fredericktown, Pres. Ch.....	1 00
Fullon, Pres. Ch.....	5 00
Irontdale, Pres. Ch.....	63
Kansas City, Central Pres. Ch....	3 00
Grace Meth. Ep. Ch.....	4 26
King City, Pres. Ch.....	2 00
Lamar, First Pres. Ch.....	2 00
Mexico, Pres. Ch.....	4 83
Oseola, First Pres. Ch.....	1 00
German Meth. Ep. Ch....	2 00
Palmyra, Pres. Ch.....	2 00
Paris, Pres. Ch.....	4 65
Perryville, Pres. Ch.....	2 00
St. Joseph, First Pres. Ch.....	18 00
Springfield, Westminster Pres. Ch.....	2 00

MONTANA

Anaconda, First Pres. Ch.....	10 00
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NEBRASKA

Nebraska City, First Pres. Ch....	3 00
Omaha, First Meth. Ep. Ch.....	5 00
Westminster Pres. Ch....	20 00

NEW HAMPSHIRE

New Hampshire Conf., Meth. Ep. Ch.....	140 00
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NEW JERSEY

Atlantic City, First Pres. Ch....	5 00
Atlantic Highlands, Pres. Ch....	2 00
Barnegat, Pres. Ch.....	2 00
Beverly, Pres. Ch.....	5 00
Cedarville, Osborne Mem'l Ch....	2 00
Columbus, First Pres. Ch.....	1 00
Delanco, First Pres. Ch.....	1 00
Dumont, North Ref'd Ch.....	5 04
Dunellen, Pres. Ch.....	2 00
Dutch Neck, First Pres. Ch.....	10 00
Englewood, Pres. Ch.....	91 87
Forked River, Pres. Ch.....	2 00
Hampton, Musconetcong Valley Pres. Ch.....	2 00
Hoboken, First Pres. Ch. S. S....	2 00
Metuchen, First Pres. Ch.....	19 00
Montclair, Trinity Pres. Ch.....	9 96
Newark, De Groot Meth. Ep. Ch....	4 00
New Brunswick, First Pres. Ch....	35 00
Orange, Hillside Pres. Ch.....	23 92
Weehawken, Grove Ref'd Ch....	25 00
West Hoboken, First Ref'd Ch....	18 58

NEW MEXICO

East Las Vegas, First Pres. Ch....	3 65
Magdalena, Pres. Ch.....	1 50
New Mexico Conf., Meth. Ep. Ch.....	78 25
English Conf., Meth. Ep. Ch.....	37 00

NEW YORK

Angelica, First Pres. Ch.....	10 00
Auburn, Calvary Pres. Ch.....	7 00
Batavia, First Pres. Ch.....	6 43
Bergen, Pres. Ch.....	3 00
Brooklyn, Bedford Pres. Ch.....	15 00
Bedford Pres. Ch.....	5 00
Bible School.....	5 00
Cumberland St. Pres. Ch. S. S....	12 09
Lafayette Ave. Pres. Ch.....	154 51

Brooklyn, St. John's German Meth. Ep. Ch.....	\$3 00
Canandaigua, First Pres. Ch....	2 41
Church Collections through New York Bible Society.....	195 20
East Durham, Meth. Ep. Ch.....	1 00
Hagaman, Ref'd Ch.....	2 11
Hopewell, Ref'd Ch.....	12 39
Hunter, Pres. Ch.....	2 14
Johnstown, Pres. Ch.....	10 00
Knowlesville, Pres. Ch.....	1 00
Livingston, Linlithgo S. S....	5 00
Lodi, Ref'd Ch.....	3 00
Naples, Pres. Ch.....	1 50
New Hackensack, Ref'd Ch.....	1 00
New Hamburg, Pres. Ch.....	2 00
New York East Conf., Meth. Ep. Ch.....	1,086 00

Northern New York Conf., Meth. Ep. Ch.....	262 00
North Tonawanda, North Pres. Ch.....	8 00
Plattsburg, First Pres. Ch.....	4 77
Richmondville, Meth. Ep. Ch....	5 00
Sanguoi, Pres. Ch.....	4 94
Schuylerville, Meth. Ep. Ch....	5 00
Sodus, Pres. Ch.....	6 00
Sparkill, Hand in Hand Circle of King's Daughters.....	5 00
Syracuse, First Ward Pres. Ch....	10 00
West Pres. Ch.....	1 00
Troy, Olivet Pres. Ch.....	4 00
Unadilla, First Pres. Ch.....	2 50
Utica, Olivet Pres. Ch.....	8 00
Verona, First Pres. Ch.....	3 00
Warnerville, Meth. Ep. Ch.....	1 00
Watertord, First Pres. Ch.....	22 26
Watertown, Hope Pres. Ch.....	1 00

NORTH CAROLINA

Belmont, Pres. Ch.....	7 00
Burlington, Stony Creek Pres. Ch.....	1 00
Carthage, Pres. Ch.....	1 00
Charlotte, Castanea Grove Pres. Ch.....	1 00
Concord, First Pres. Ch.....	5 00
Davidson, Gilwood Pres. Ch.....	3 06
Denver, Unity Pres. Ch.....	1 50
Durham, First Pres. Ch.....	2 00
Ellenboro, Bethany Pres. Ch....	1 00
Gastonia, First Pres. Ch.....	15 00
Graham, Pres. Ch.....	4 25
Greensboro, First Pres. Ch.....	2 69
Midway Pres. Ch.....	2 10
Hickory, Pres. Ch.....	1 75
High Shoals, Pres. Ch.....	1 00
Iredell, Pres. Ch.....	1 63
Lowell, Union Pres. Ch.....	5 00
Machpelah, Pres. Ch.....	2 00
Marion, Pres. Ch.....	5 00
Mebane, Hawfields Pres. Ch....	2 00
Mt. Holly, Pres. Ch.....	2 00
Mt. Ulla, Prospect Pres. Ch....	1 00
Mooresville, Center Pres. Ch....	1 50
First Pres. Ch.....	1 94
Second Pres. Ch.....	1 35
Shears Ch.....	75

North Carolina Meth. Prot. Conf.....	50 53
Oaks, Bethlehem Pres. Ch.....	2 00
Raeford, Pres. Ch.....	8 41
Red Springs, Antioch Pres. Ch....	5 00
Reidsville, Pres. Ch.....	1 75
Rowland, Ashpole Pres. Ch.....	1 50
Ladies' Soc.....	25
Rutherfordton, Pres. Ch.....	5 00
Sandford, Pres. Ch.....	10 00
Saxapahaw, Pres. Ch.....	2 00
Shelby, Pres. Ch.....	5 00
Smithfield, Pres. Ch.....	1 67
Steinback, Cross Roads Pres. Ch.....	3 00
Stoneville, Pres. Ch.....	55

NORTH DAKOTA

Devil's Lake, Westminster Pres. Ch.....	2 00
Langdon, First Pres. Ch.....	10 00
Mapleton, Pres. Ch.....	5 25
Oakes, First Pres. Ch.....	2 00
Park River, First Pres. Ch.....	6 50

OHIO

Akron, German Meth. Ep. Ch....	2 00
Berlin, Pres. Ch.....	1 00
Bridgeport, Kirkwood Pres. Ch....	25 00
Cincinnati, Clifton Heights U. B. Ch.....	2 05
First German Pres. Ch.....	5 00

Cincinnati, First Pres. Ch.....	\$10 00
Linwood Pres. Ch.....	1 50
Price Hill Meth. Ep. Ch.....	10 00
Westwood German Pres. Ch.....	2 00
Westwood German Pres. Ch. S. S....	2 00
Clarkson, Pres. Ch.....	3 00
Cleveland, Euclid Ave. Pres. Ch....	25 00
Creston, Pres. Ch.....	1 35
Delaware, Ostrander Pres. Ch....	1 00
Fremont, First Pres. Ch. Y. P. S. C. E.....	3 00
Hamilton, Church of Christ.....	1 55
Hopedale, Pres. Ch.....	2 00
Madison, Pres. Ch.....	4 00
Norwood, Pres. Ch.....	4 00
Pleasant Ridge, Pres. Ch.....	5 10
Rittman, Milton Pres. Ch.....	3 00
Salem, First Pres. Ch.....	7 00
Sandusky, Immanuel's Cong'n.....	7 00
Sandusky U. B. Annual Conf....	12 28
Seven Mile, Pres. Ch.....	5 00
Seville, Church at.....	8 25
Uhrichsville, First Pres. Ch....	5 36
West Rushville, Pres. Ch.....	4 00
Yellow Creek, Pres. Ch.....	2 00
Youngstown, Westminster Pres. Ch.....	15 15
Zanesville, Central Pres. Ch.....	5 00

OKLAHOMA

Garvin, First Pres. Ch.....	1 00
Kiowa, Pres. Ch.....	2 00
Lincoln Conf., Meth. Ep. Ch....	20 50

OREGON

John Day, Meth. Ep. Ch.....	1 00
McMinnville, Meth. Ep. Ch.....	4 00
Roseburg, First Pres. Ch.....	1 56
Tutulla, Indian Pres. Ch.....	1 00

PENNSYLVANIA

Academia, Lower Tuscarora Pres. Ch.....	2 00
Athens, First Meth. Ep. Ch.....	3 00
Berwindsdale, Fruit Hill Pres. Ch....	2 00
Biloxi, Pres. Ch.....	5 00
Bloomsburg, First Pres. Ch.....	5 00
Bryn Mawr, Pres. Ch.....	64 40
Central Pennsylvania Conf., Meth. Ep. Ch.....	594 00
Chester, First Pres. Ch.....	6 00
Chestnut Level, Pres. Ch.....	5 00
Clymer, Pres. Ch.....	1 00
Coatesville, Pres. Ch.....	35 00
Danville, Mahoning Pres. Ch....	5 00
Endeavor, Pres. Ch.....	10 00
Gap, Bellevue Pres. Ch.....	5 00
Girard, Pres. Ch.....	5 00
Harmony, Pres. Ch.....	2 00
Holidaysburg, Pres. Ch.....	9 00
Pres. Ch. S. S....	1 00
Houtzdale, Pres. Ch.....	2 00
Irwin, Pres. Ch.....	1 00
Jacksonville, Pres. Ch.....	5 00
Kane, First Pres. Ch.....	5 00
Kylertown, Pres. Ch.....	1 00
Lansdowne, Pres. Ch. S. S....	30 00
Leesburg, Pres. Ch.....	10 00
Lewistown, First Pres. Ch.....	5 00
Lincoln University, Ashman Pres. Ch.....	10 00
Liverpool, Meth. Ep. Ch.....	1 00
Madera, Pres. Ch.....	1 00
Millbrook, Pres. Ch.....	1 00
Moosic, First Pres. Ch.....	5 00
Narberth, Pres. Ch.....	4 99
Oakmont, First Pres. Ch.....	10 77
Philadelphia, Arch St. Meth. Ep. Ch.....	35 00
Beacon Pres. Ch.....	5 00
Calvin Pres. Ch.....	5 53
Corinthian Ave. Pres. Ch.....	10 00
Diston Mem'l Pres. Ch.....	8 00
Frankford Pres. Ch.....	10 00
German town Second Pres. Ch....	48 86
Olney First Pres. Ch.....	5 00
Phillipsburg, Pres. Ch.....	2 00
Phoenixville, First Pres. Ch.....	7 51
Pittsburg, Bellefield Pres. Ch....	25 00
First Pres. Ch.....	100 00
Lawrenceville Pres. Ch.....	5 00

Pittsburg, 43d St. Pres. Ch.....	\$5 00
Plymouth, First Pres. Ch.....	10 40
Reading, Olivet Pres. Ch.....	3 00
Rochester, Pres. Ch.....	5 00
Rulledge, Chambers Mem'l Pres. Ch.....	18 67
Scranton, Petersburg German Pres. Ch.....	3 00
Shady Gap, Pres. Ch.....	1 00
Sheridanville, First Pres. Ch.....	5 00
Sinking Valley, Pres. Ch.....	5 00
State College, Pres. Ch.....	17 04
Slippery Rock, Plain Grove Pres. Ch.....	6 02
Spruce Creek, Pres. Ch.....	4 00
Sunbury, First Pres. Ch.....	5 00
Transfer, Pres. Ch.....	2 00
Tyrone, First Pres. Ch.....	5 00
Vandergrift, First Pres. Ch.....	10 75

SOUTH CAROLINA

Abbeville, Rocky River Pres. Ch.....	1 00
Anderson, First Pres. Ch.....	7 08
Bascomville, Cedar Shoals Pres. Ch.....	1 00
Camden, Pres. Ch.....	3 90
Chester, Purity Pres. Ch.....	2 54
Claussen, Hopewell Pres. Ch.....	5 00
Clemson College, Ft. Hill Pres. Ch.....	1 25
Clio, Pres. Ch.....	2 00
Clover, Pres. Ch.....	5 00
Columbia, Arsenal Hill Pres. Ch.....	1 18
Fort Lawn, Pres. Ch.....	1 00
Fountain Inn, Fairview Pres. Ch.....	5 85
Glen Springs, Pres. Ch.....	1 00
Honea Path, Pres. Ch.....	1 00
Jefferson, Rocky Creek Pres. Ch.....	1 00
Lewis Turnout, Urial Pres. Ch.....	1 00
Lockhart, Pres. Ch.....	1 70
Marion, Pres. Ch.....	7 23
Mt. Pleasant, Pres. Ch.....	1 00
Mountville, Pres. Ch.....	1 95
Mouzens, Bethel Pres. Ch.....	3 00
New Wappataw, Pres. Ch.....	2 00
Ninety-Six, Pres. Ch.....	3 50
Palmer, Pres. Ch.....	5 00
Pauline, Mt. Calvary Pres. Ch.....	1 34
Society Hill, Pres. Ch.....	3 00
Spartanburg, First Pres. Ch.....	22 50
Switzer, Antioch Pres. Ch.....	3 50
Wellford, Bower's Chapel.....	1 00
Wilson, Brewington Pres. Ch.....	5 00
Winnabow, Sion Ch.....	28
Yorkville, Shiloh Pres. Ch.....	3 00

TENNESSEE

Bristol, Windsor Pres. Ch.....	1 60
Chattanooga, Central Pres. Ch.....	1 98
Covington, First Pres. Ch.....	2 00
Dyersburg, Pres. Ch.....	3 75
East Chattanooga, Sherman Heights Pres. S. S.....	3 33
Franklin, Pres. Ch.....	10 00
Johnson City, First Pres. Ch.....	3 40
Knoxville, Fifth Ave. Pres. Ch.....	5 00
Memphis, Westminster Pres. Ch.....	16 55
Murfreesboro, First Pres. Ch.....	6 00
Nashville, Grace Pres. Ch.....	10 00
" Moore Mem'l Ch.....	2 50
" Second Pres. Ch.....	10 00
Somerville, Pres. Ch.....	2 00
Tusculum, Mt. Bethel Pres. Ch.....	5 00

TEXAS

Amarillo, First Pres. Ch.....	5 00
Aransas Pass, Pres. Ch.....	2 00
Austin, Highland Pres. Ch.....	5 00
Bay City, Pres. Ch.....	10 11
Bonham, First Pres. Ch.....	1 00
Clarksville, Pres. Ch.....	5 00
Coleman, Pres. Ch.....	5 00
Corpus Christi, First Pres. Ch.....	2 00
Cotulla, Pres. Ch.....	5 00
Dallas, First Pres. Ch.....	15 15
" Oak Cliff Pres. Ch.....	11 50
Eliasville, Pres. Ch.....	3 00
El Paso, Westminster Pres. Ch.....	2 10
Goliad, Pres. Ch.....	5 00
Lancaster, Pres. Ch.....	35
McGregor, First Pres. Ch.....	10 00
Marshall, First Pres. Ch.....	10 00
North Fort Worth, Pres. Ch.....	4 62
Rockport, Pres. Ch.....	10 00
San Antonio, First Pres. Ch.....	15 00
" Utica Pres. Ch.....	1 17
Texas-Mexican Presbytery.....	3 19
Tivoli, Pres. Ch.....	38
Toyah, Pres. Ch.....	2 00

Tyler, First Pres. Ch.....	\$15 17
Waco, First Pres. Ch.....	2 19
Weatherford, First Pres. Ch.....	4 00

VIRGINIA

Abingdon, Sinking Spring Pres. Ch.....	10 00
Ashland, Pres. Ch.....	74
Ashburn, Pres. Ch.....	1 00
Bethel and Lexington, Pres. Chs.....	16 10
Blackstone, Pres. Ch.....	7 01
Bridgewater, Mossy Creek Pres. Ch.....	5 00
Broadway, Pres. Ch.....	1 00
Buchanan, Mt. Carmel Pres. Ch.....	1 00
Churchville, Union Pres. Ch.....	3 33
Covington, Pres. Ch.....	10 00
Decatur, Pres. S. S.....	2 00
Farmville, Pres. Ch.....	6 53
Gordonville, Pres. Ch.....	21
Hamilton, Meth. Ep. Ch. South.....	5 00
Jonesville, Lee Pres. Ch.....	2 00
Kernstown, Opey Mem'l Ch.....	79
Lodi, Rock Spring Pres. Ch.....	5 70
Monterey, Crabbottom Pres. Ch.....	1 00
Murat, Oxford Pres. Ch. S. S.....	2 50
Newport News, First Pres. Ch.....	43
Norfolk, Colley Mem'l Pres. Ch.....	5 00
" First Pres. Ch.....	1 77
" Lafayette Pres. Ch.....	1 00
" St. Luke's P. E. Ch.....	10 55
" Second Pres. Ch.....	1 00
Richmond, First Pres. Ch.....	28 00
" Grace P. E. Ch.....	9 36
" Grace St. Pres. Ch.....	8 00
" Hoge Mem'l Ch.....	1 25
Roanoke Valley, Church at.....	1 30
Staunton, Second Pres. Ch.....	12 97
Trivoli, Wills Mem'l Pres. Ch.....	50
Waynesboro, Pres. Ch.....	2 00
Wytheville, Pres. Ch.....	3 00

WASHINGTON

Port Blakeley, Pres. Ch.....	1 00
Seattle, West Side Pres. Ch.....	1 00
Stanwood, Meth. Ep. Ch.....	1 00
Spokane, Bethany Pres. Ch.....	2 00

WEST VIRGINIA

Bramwell, Pres. Ch.....	1 00
Centerville, Pres. Ch.....	9 15
Franklin, Church at.....	1 72
Frost, Westminster Ch.....	80
Guyandotte, Meth. Ep. Ch.....	2 00
Huntington, First Pres. Ch.....	4 56
Lewisburg, Pres. Ch.....	5 00
Marlinton, Pres. Ch.....	4 16
Organ Cave, Salem Pres. Ch.....	1 00
Pocahontas, Pres. Ch.....	1 00
Princeton, Pres. Ch.....	38
Romey, Pres. Ch.....	2 31
Wheeling, North St. Meth. Ep. Ch.....	5 00
" Second Pres. Ch.....	3 00

WISCONSIN

Baraboo, First Pres. Ch.....	2 00
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WYOMING

Laramie, First Meth. Ep. Ch.....	4 00
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MADEIRA ISLANDS

Santa Cruz, Mt. Faith Mission, Meth. Ep. Ch.....	1 00
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PORTO RICO

Visques, Meth. Ep. Ch.....	2 00
	\$8,568 38

AUXILIARY SOCIETIES

	Credited as Donation	Credited on Account
Alabama.....		\$41 85
Blue Earth Co. Welsh, Minn.....	\$10 00	
Cheraw, S. C.....	19 11	
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Effingham Co., Ga.....		16 36
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First Bible Soc. of Montana.....		4 20
First Welsh, Minn.....	75 00	11 61
First Welsh, Vic. of Oshkosh, Wis.....		16 61
Gomer Welsh, O.....	108 00	

	Credited as Donation	Credited on Account
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Hartford, Wis.....		3 34
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Memphis & Shelby Co., Tenn.....		2 79
New Cambria, Mo.....	30 00	
New Castle Female, Del.....	110 00	
New York.....		4,196 39
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Pasquotank Co., N. C.....		2 70
Pennsylvania (by Lackawanna Branch).....	24 08	
Pennsylvania (by Newville Branch).....	26 00	
Pennsylvania (by Phila Female Branch).....	25 00	10 00
Putnam Co., Ill.....		5 64
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Shelby Co., Ala.....	250 00	
Virginia.....		13 52
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	\$4,417 45	\$5,146 76

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American Board of Commissioners for Foreign Missions, Marshall Islands.....	\$935 40
Lowrie, J. G., Monticello, Fla.....	5 00
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	15 35
	\$955 75

HOME AGENCIES

Atlantic.....	\$836 22
Central.....	551 35
Colored People.....	366 35
Eastern.....	323 35
Northwestern.....	159 17
Pacific.....	556 69
South Atlantic.....	600 28
Southwestern.....	224 36
Western.....	859 32
	\$4,477 09

FOREIGN AGENCIES

West Indian.....	\$50 00
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MISCELLANEOUS

Retail Sales.....	\$1,503 34
Trade Sales.....	1,109 01
Income from Available Funds.....	2,281 31
Income from Perpetual Trust Funds.....	551 40
Depository Agency Colored People South.....	3 73
Depository Atlantic Agency.....	885 33
Depository Central Agency.....	427 54
Depository Eastern Agency.....	129 28
Depository Northwestern Agency.....	876 00
Depository Pacific Agency.....	387 53
Depository South Atlantic Agency.....	325 11
Depository Southwestern Agency.....	181 51
Depository Western Agency.....	97 71
Trust Funds.....	374 38
Available Investment.....	3,735 50
Chinese Relief Fund.....	6 00
Rentals.....	4,287 46
Record.....	9 20
Sales of Waste Material.....	218 82
Sundries.....	2 57
	\$17,392 73

Total Receipts.....\$43,906 02

CASH STATEMENT FOR APRIL, 1912

RECEIPTS

From Legacies.....	\$1,658 75
.. Individuals.....	1,239 11
.. Churches.....	8,563 38
.. Auxiliaries, as Gifts.....	4,417 45
.. Perpetual Trusts—Income	551 40
.. Bible House—Rents.....	4,287 46
.. Income from Available Funds—Interest.....	2,281 31
.. Sales by Foreign Agents.....	50 00
.. Sales of Bibles Donated.....	955 75
.. Sales by Home Agencies.....	4,477 09
.. Depositories of Home Agencies.....	3,313 74
.. Manufacturing Department—Sales of Waste Material, etc.....	218 82
.. Salesroom—Cash Sales.....	1,503 34
.. Auxiliaries—For Books.....	5,146 76
.. The Trade	1,109 01
.. Trust Funds.....	374 38
.. Available Investment.....	3,735 50
.. Chinese Relief Fund.....	6 00
.. BIBLE SOCIETY RECORD.....	9 20
.. Sundries	2 57
	\$43,906 02
Cash Balance from March, 1912.....	26,973 53
	\$70,879 55

DISBURSEMENTS

For Cash to Foreign Agents.....	\$412 64
.. Bills Exchange Paid.....	19,696 42
.. Missionary Societies.....	2,150 00
.. Home Agencies.....	18,856 10
.. BIBLE SOCIETY RECORD, Postage, etc.....	152 66
.. Library Expenses.....	75 38
.. Legacy Expenses.....	1 25
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,006 08
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	2,942 95
.. Manufacturing Department, Material, Wages, etc.....	9,813 55
.. Depository, Salaries, Boxes, Cartage, etc.....	799 66
.. Salesroom Expenses.....	191 43
.. Beneficiaries—Annuities.....	541 12
.. Sunday School Department.....	251 45
.. Endowment Fund Expenses.....	34 25
.. Sundries.....	339 26
	\$57,264 20
Cash Balance to May, 1912.....	13,615 35
	\$70,879 55

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